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the neo-Aristotelian metaphysics on the doctrine of God; secondly, reason and revelation—natural theology—where law and gospel, the two covenants, and Calvin's doctrine of predestination are discussed; thirdly, the doctrine of religious certitude as related to the Calvinistic view of salvation and the Scriptures and to pre-scholastic theology, the influence of Aristotelianism on this doctrine, and the development which culminated in seeking a rational basis for this certitude. The treatise supposes an acquaintance with Troeltsch's *Vernunft und Offenbarung bei Joh. Gerhard und Melancthon*, Weber's *Philosophische Scholastik des deutschen Protestantismus im Zeitalter der Orthodoxie*, and *Einfluss der protestantischen Schulphilosophie auf die orthodox-lutherische Dogmatik*, and Keim's *Das Gewissheitsproblem in der systematischen Theologie bis zu Schleiermacher*. The author claims no more than to test, complete, and in part limit the presentation of the foregoing writers, yet only so far as concerns the Reformed field. Keckermann and Alsted are selected as representative theologians to and from whom the inquiry proceeds. The book is a valuable contribution to our too-scanty knowledge of a stage of thought which, however lamentable, was, as our author declares, inevitable.

C. A. B.

MAINS, GEORGE P. *Christianity and the New Age*. New York: Methodist Book Concern, 1914. xii+364 pages. \$1.50.

Another of the rapidly multiplying attempts to put on exhibit the material for a reformulation of theology. The author is a Methodist clergyman and has been long connected with the publishing house of his denomination. His earlier volume, entitled *Modern Thought and Traditional Faith*, has helped many ministers and laymen in this time of transition. The present work will have a similar function. The book shows no evidence of original thought. It is rather one of the respectable media through which a portion of the newer thought of the age filters into certain minds that are not equipped for first-hand works. The chapters on higher criticism, socialism, and plutocracy show that the author feels the impulse of the tidal movement which is now drawing the currents of biblical and sociological scholarship into the same channel. But he has not explored the contents of the categories with which his book deals in such wise as to correlate them within the terms of a constructive interpretation. While the volume, therefore, is not one which is likely to be of use to readers of this journal, the fact of its publication is welcome and significant to all who feel a scientific interest in theology.

L. W.

MARIANO, RAFFAELE, *et al.* *Verso la Fede*. Rome: Edita dalla direzione della scuola teologica battista, 1913. xi+223 pages.

The intent of this volume is to meet religious problems peculiar to Italy, owing, in part, to the relations existing between the kingdom and the papacy. But so far as these problems arise from the reaction of modern culture against a church opposed to science and democracy, the essays are of general interest.

The first two essays comprise half of the volume. Raffaele Mariano writes on "Becoming and the Absolute in the Hegelian System." He is frankly a Hegelian but opposes the neo-Hegelian identification of the Absolute and Becoming, or history. The second essay is "Ideas on the Immortality of the Soul." It is by Francesco De Sarlo. It discusses the origin, nature, and destiny of the soul on a priori grounds.

Immortality cannot be proved by scientific observation, nor does it result from empirical generalization. Neither, however, do these contradict it. It alone gives significance to the world and to historical evolution.

The briefer essays also present important themes. Ernesto Comba writes on "The Question of Authority in the Matter of Faith." As against the Roman Catholic idea of external authority, or the Protestant view of the Scriptures as external authority, he maintains that the moral conscience is the supreme authority. "Sin" is treated by Giovanni Arbanasich. Its essence is action opposed to normal development and, therefore, inhuman. It is none the less violation of God's laws, though these are not arbitrary impositions. Giovanni Luzzi's essay on "A Modern Concept of Dogma" follows Lobstein's idea of dogma as "the scientific expression of the Christian faith of the church in the present day." "Are Miracles Possible?" an essay by Vincenzo Tummolo, combats Strauss. He concludes, after citing views by Lodge, Reinke, and others, that a miracle is merely the extraordinary intervention of a spirit working in the physical world. This is on the ground that there is a spiritual intervention in the ordinary phenomena of nature. The final essay is on "Christianity and Human Worth," by Angelo Crespi. It discusses the effort of idealism to save human dignity at the expense of the transcendent element in religion. The argument turns upon the dignity of service to a superior. In serving God we are not humiliated but exalted.

W. T. P.

TOWNSEND, HARVEY GATES. *The Principle of Individuality in the Philosophy of Thomas Hill Green*. [Cornell Studies in Philosophy, No. 10.] New York: Longmans, Green, & Co., 1914. vii+91 pages. \$0.75 net.

This work, on the whole, is carefully done, although it is inevitable that such a discussion should awaken some dissent. This is particularly true of the self or spiritual principle which is said to be beyond the usual methods of thought. Even our author admits that in Green's account of it "there is a kind of vagueness." This vagueness extends even to Green's concept of God. God is "the ideal of a self-conscious being" and yet the highest reality.

For Green individual things are real. Through universal relations they are knowable. Without such a relation there would be no intelligible properties. Relation is meaning, and meaning, which is not fact, becomes such through consciousness. Hence object implies a subject. But there is a total of objective relations, and this implies the complete subject of that total system of objects. This complete subject is God. He is spiritual, like our understanding in principle. He may be known only piecemeal. He is not an abstract universal, but a concrete individual, and therefore the most completely determined being. "The key to Green's philosophy is found in the significance of individuality made possible in a world of struggle for completion."

The discussion, of course, touches many mooted points, such as "the eternal self," the creation of the matter of experience by the understanding (p. 63), the reality of the ideal, the possibility of change and development, though time is not "an ultimate and independent reality." In all of these instances the author contents himself with exposition. He may criticize Green's critics, but for Green's views he offers no critique.

W. T. P.